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The Greatest of Catholic Publishing Houses.

HE Catholic publishing house of B. Herder celebrated recently (on July 31st) at Fribourg in Baden, Germany, the one-hundredth anniversary of its foundation.

As it is probably the greatest institution of its kind in the world, the readers of **THE REVIEW** will doubtless thank me for a brief sketch of its eventful history.

The house was founded in the year 1801, by Bartholomew Herder, at Meersburg on the Lake of Constance, at that time the seat of the diocesan government and of a flourishing seminary. After the secularisation of the see of Constance, in 1810, he moved to Freiburg in the Breisgau, Baden.

Bartholomew Herder died in 1839 and his establishment fell to his sons Benjamin and Charles Raphael, who managed it conjointly till 1856, when Charles Raphael stepped out and Benjamin assumed the sole management,

which he had till 1868, when Francis Joseph Hutter became his partner.

Benjamin Herder, who was a model Catholic and made immense sacrifices for the cause of truth (Cfr. his life by P. Weiss, O. P.) was called to his reward in 1888, followed sixteen days later by his devoted wife. In 1892 Adolph Streber became a partner in the firm, after the chief interest had fallen to Benjamin Herder's only son, Hermann (born Nov. 14th, 1864), a cultured and amiable gentleman, whom it was our privilege to meet a few years ago on the occasion of a visit, and who, we are satisfied, will prove in every respect a worthy successor to his exemplary father.

The firm of B. Herder has five important branches; the St. Louis branch is the third oldest, having been established in 1873 by our talented friend Mr. Joseph Gummersbach, who, with Mr. Herder and two other principals of the firm, was highly honored by the

Holy Father on the occasion of the recent centenary by being made a Knight of St. Gregory. The other branches are in Strasbourg, Munich, Karlsruhe, and Vienna.

The firm has 468 employés, 414 in its central establishment at Fribourg and 54 in the branch offices. It publishes on an average two hundred new books per annum, and its catalog contains works in no less than thirty languages. For neatness and typographical accuracy the productions of the Fribourg house are unsurpassed.

Among the chief publications of B. Herder for the past fifty years are such classical works as the world-renowned *Kirchenlexikon*, Herder's *Conversationslexikon* (of which a new edition in eight splendid quarto volumes is in preparation), the *Staatslexikon* of the Görresgesellschaft, the *Theologische Bibliothek* (in thirty volumes), the *Pädagogische Bibliothek* (in thirteen volumes), the *Acta et Decreta SS. Conciliorum Recentiorum: Collectio Lacensis* (in seven volumes), the famous *Philosophia Lacensis*, which we have so often praised and recommended (in eleven volumes), the *Cursus Philosophicus*, a Latin Stonyhurst series (in six volumes), the *Sammlung Historischer Bildnisse* (in forty-seven volumes), the *Illustrirte Bibliothek der Länder und Völkerkunde* (in sixteen volumes, of which the latest is a splendid description of South Africa and its population, with a brief but luminous sketch of the Boer war, by Father Strecker, O. M. I.), the works of the inimitable Alban Stolz, the *Theologia Moralis* of P. Lehmkühl, S. J., the *Apologie* of Msgr. Hettlinger, the *Patrologie* of Bardenhewer and that of Schmitt, the *Praelectiones Dogmaticae* (in nine volumes) of Chr. Pesch, S. J., the *Church History* of Hergenröther, the great historical works of Janssen and Pastor, the liturgical works of Bäumer, Ebner, Gehr, and Thalhofer, catechetical publications by Deharbe, Knecht, Schuster, Mey, Schmitt, Färber, etc., Baumgartner's splendid mono-

graphs and his monumental *History of Universal Literature* (of which four volumes have so far appeared), and an almost endless series of other solid Catholic books of universal renown.

Besides, Herder publishes no less than twelve reviews and periodicals, foremost among them the *Stimmen aus Maria-Laach* and the *Katholische Missionen*, the *Römische Quartalschrift*, the *Biblische Studien*, and the *Jahrbuch der Naturwissenschaften*.

The St. Louis house, as our readers are aware, is constantly turning out useful and popular English works. Its catalog shows some 150 original publications.

The Spanish department of the Fribourg house comprises a *Biblioteca para la Enseñanza de la Religión*, a *Biblioteca Instructiva para la Juventud*, translations of German standard works, and original publications by Dr. Lara and the bishops of Comayagua, Ibárra, Portoviejo, San José, Santiago (Chile), etc.

Of the great renown of the firm in foreign countries the reader will be able to judge when he learns that hardly a day passes but that requests for rights of translation are received in the central office at Fribourg.

The fact that Benjamin Herder published my Father's only Catholic book, a treatise on the Immaculate Conception, that my own limited scientific accomplishments have been chiefly derived from Herderian publications, that the present St. Louis head of the firm, Mr. Joseph Gummersbach, has been a close and true friend to me through all these wellnigh thirty years, and my personal acquaintance with Mr. Hermann Herder,—all these circumstances conspire to make me take an especial interest and pride in the accomplishments of this, the leading Catholic publishing house in the world, and in its future success. *Vivat, floreat, crescat!*

ARTHUR PREUSS.



GERMAN JESUIT MISSIONARIES

APPLICATIONS OF GERMAN JESUITS FOR THE MISSIONS.

II.

THE German Jesuits appear relatively late in the annals of the missions; a little reflexion, however, will explain this fact. Whilst the Latin nations, after the discovery of America and the sea route to India, could send legions of zealous laborers into the vast harvest, missionary enthusiasm seemed to be extinguished in the North of Europe. Germany above all was in a most deplorable condition. That terrible cyclone which started from the apostasy of the friar of Wittenberg had so devastated the once fair garden of the Church that, according to Ranke, "only one-tenth of the nation had remained faithful to the old religion at the time when the first Jesuits arrived." Under the leadership of Blessed Peter Canisius, the first German Jesuit and first Provincial of the Upper Rhine, the sons of Ignatius battled for forty years with the enemy. The result of this memorable struggle was a glorious victory for the Church: about one-half of Germany had been restored to the ancient faith, and the advance of Protestantism was checked forever. Blessed Canisius had truly proved the "Hammer of Heretics," the "Second Boniface."

Under these conditions it was impossible to send men to the foreign missions, and yet, in spite of the urgent needs at home—Blessed Canisius found in the Archduchy of Austria alone 300 parishes without priests—an ardent longing for the missions manifested itself from the very beginning. A few years after the appeal of St. Francis Xavier, probably in consequence of it, Blessed Peter offered some men, "as the first sacrifice of our Province, which shall not be the last." But Father Salmeron, then Vicar-General of the Society, refused to accept it, adding "that for the near future no members of the German Province were to go to the missions, since their labors were more necessary in Germany itself."

This decision remained in force for fifty years.

In 1615 the Belgian Jesuit, Father Trigault, after ten years' labor in China, returned to Europe to secure assistance in men and money for the Chinese mission. In Munich he received a most flattering reception and generous assistance at the court of Duke William. From Munich Father Trigault went to the various houses of the German provinces, and the result of these visits was marvellous. The ardent aspirations for the missions, so long kept down, were now fanned into a blaze of enthusiasm. A flood of letters poured into Rome: Fathers, scholastics, and lay-brothers vying with each other in entreating the successive Generals for the singular benefit of being "sent to the Indies," which term in those times meant to go to the missions. There exists at present a private collection of such petitions numbering 760 letters, written between 1610 and 1730. In the two years 1615 and 1616 forty petitions were sent from the one College of Ingolstadt. Among the petitioners are the names of men famous in the history of literature and of great scientists, such as Frederick von Spee, the poet and dauntless opponent of the trials for witchcraft; Athanasius Kircher, the great physicist and polyhistor; Father Charles von Haimbhausen, who for forty-three years labored in Chile, was a relative of the Emperor. In many of the letters are found most touching and most pathetic expressions of a passionate longing for the "heathen lands." Some repeat their entreaties ten and twelve times, one sends his tenth letter signed with his own blood. Not a few applied in old age, as the Venerable Philip Jeningen, a great missioner in Southern Germany, who offered himself when sixty years old. All possible reasons are adduced which in any way might help to realize their one wish. Some write that they feel themselves drawn to the missions day and night as it were by an irresistible mysterious power. Their dreams are

haunted by the vision of the poor savages who beckon them to come to their rescue; they start from their bed as though they heard the pitiful cries and shrieks of the destitute heathen; everything calls them across the ocean. They remind the General that it was Belgians and Germans St. Francis thought fittest for China and Japan. With a sort of naive boasting they enumerate the various good qualities which give them a peculiar claim: the one his knowledge of mathematics and astronomy, the other his talent for music, a third his skill in building, etc. A simple lay brother from Bavaria has a letter addressed to the General to the following effect: "I can neither read nor write, but I can work and suffer for Christ. In my long journeys through Germany I have learned to bear any hardship. I am in the best age, and am a real sturdy German, just the kind of man to deal with savages." Brother Martin Motsch writes as follows: "Deep down in my heart there is something which I can no longer conceal from your paternity and which I consider truly divine inspiration. My father was an architect at the court of Baden, and from my early childhood he initiated me into this noble art, and that not without great benefit and progress on my part. I may say in all truth that I am able to erect any building according to the rules of this art. I have also, as is the custom with us, traveled a good deal to perfect myself under sundry masters. I have worked at the courts of kings, electors, dukes, and other princes, at Berlin, Cologne, and other places, and I have shown such skill and have given such satisfaction that I perforce had to tear myself away from my masters, when I came to the Society, therein to lead a holy life. Now all this I wished to make known to your paternity that you may know how well I could further the Apostolic work of our missionaries in America."

Father Kilian Stumpf of Würzburg had repeatedly implored the permission of the Generals, Father Noyelle and Father Gonzalez, to go to the missions. "From my novitiate on this desire has daily grown stronger in me. Therefore, I open my heart to your paterni-

ty, and on my knees, with tears in my eyes, I ask of your paternity what my beloved Jesus deigns to ask of me. I beg to be sent where I can sow with tears, or at least reap and gather into the Church what others have sown. I do not ask to be the fellow-laborer of these great men, but only their servant, and beg to live and die with them in abject labors and in the greatest perils." When the General refused to grant the aspirant's petition immediately, but gave him hope for some future time, he wrote: "With due submission I kissed the answer of your paternity. Your refusal seemed to me like cold water poured over me; but how can I say cold water, hot I should have said, for I shed a torrent of tears over your letters, seeing the realization of my ardent wish put off so long. Nothing is left to me but to endeavor with all my heart and in holy obedience to quench with my tears that fire which I thought to be sent from heaven and which I nourished for nearly sixteen years. I know if I do not succeed in extinguishing this flame I shall be consumed by it. Now I beg your paternity to pardon with fatherly indulgence the Teutonic barbarisms which my impetuous pen has committed in my letters, and at the same time I implore you to remember me as soon as another opportunity offers for sending me to China." To this letter Father Thrysus Gonzalez added with his own hands the remark: "A beautiful letter! Great hope must be held out to this man of obtaining permission to go to the Indies." It affords us consolation to learn that Father Stumpf saw the fulfilment of his desire in 1694, in which year he arrived in China. There he labored thirty-five years until he died in Pekin in 1729. He had been visitor of the Chinese mission, and was called the "pillar of the mission;" he was no less esteemed by the Emperor, who appointed him President of the Mathematical Tribunal.

From these manifestations of a vehement longing for the missions we may imagine how a favorable answer was received, and our conjectures are fully borne out by documents. Let us hear a letter from Ingolstadt, written in 1616 to Father Mutius Vitelleschi: "It is

incredible with what rejoicings and jubilation the whole college was filled on receiving your paternity's letter by which four of the many excellent young men of this college are destined for India. Oh, ever memorable day! The superiors saw themselves obliged to connive at a temporary suspension of the rule of silence, that the inmates of the house could give vent to the overflowing feelings of their hearts. No one was able to touch a book or to look after his ordinary work, no one could keep quiet. One thought was in the minds of all, one word on their lips: the unspeakable favor conferred on this college and our province, that these four happy brothers of ours were to go to the missions. There was no sadness to be seen except on the faces of those who had met with a refusal. Among these is the unworthy writer of this letter, etc." These noble aspirations were strongly opposed by the superiors and other influential men, for instance, by the Ven. James Rem, and considering the extreme needs of Germany we can not be surprised at this opposition. Matters changed, however, about 1670.

By this time the number of German-speaking Jesuits fell little short of 3000; the so-called counter-reformation had been successfully carried through, and Rhineland, Westphalia, Bavaria, the Tyrol, Salzburg, Austria, were permanently secured for the Church.

Now the Germans became numerous in the missions in spite of the obstacles put in their way by the Spanish and Portuguese governments. It must be remembered that the kings of these two nations exercised the protectorate in their colonies. This involved rights as well as duties. The crown had to provide for a sufficient number of missionaries and had to defray the whole or a part of the expense. Naturally enough they claimed as a compensation the right of controlling the choice of men, especially in regard to their nationality. The rivalry of the two powers went so far that Spain admitted to her colonies no Portuguese, Portugal no Spanish missionaries. Also other nationalities were looked upon with suspicion. It happened repeatedly that, owing to this narrow-mindedness, whole bands of missionaries had to return home from Spain or Portugal. To lessen the difficulties the Germans not unfrequently changed their names into stately Spanish titles. Thus the famous missionary in Mexico, de Soto Mayor, is the German Sedlmayer. Father Charles Boranga jests about this metamorphosis in a letter: "Father Andrew Mancker is now Father Alfonso de Castro de Viennas; Father Augustine Strobach is Carlos Xavier Calvanese de Calva natural de Milan. I myself am no longer Charles Borango, but Juan Bautista Perez natural de Caladajul." R. S.

Subjects of the Day.

Gallicanism and Americanism.

In a lengthy and highly appreciative review of the second volume of the *Life* of Louis Veuillot, by his brother Eugène, the *Northwest Review* (No. 46) draws a fine parallel between Gallicanism and Americanism. Commenting on the stand the great editor of the *Univers* and his followers took against moribund Gallicanism and budding Liberal Catholicism, our excellent contemporary says:

"Gallicanism, or the tendency to depress the authority of the Pope and to exaggerate the authority of bishops, was dying hard.

The national vanity and personal pride from which it sprang, foreseeing their coming defeat under their present flag, took another form, that of Liberal Catholicism. We can trace in this volume the origin of that unfortunate school of thought, and in every case that origin is traceable to wounded pride. Dupanloup, the great leader of the school, is hurt because he can not get control of Veuillot's journal, *L'Univers*. Montalembert, who for so many years worked hand in hand with Louis Veuillot, parts from him on questions of personal pique. The story of this momen-

tous struggle is only begun in this volume and will be fully developed in the next; but what is given here shows how history has repeated itself in the Liberal Catholicism which the English bishops condemned in the closing hours of the nineteenth century, and which the Sovereign Pontiff stigmatized under the name of 'Americanism' in his letter to Cardinal Gibbons. On the one side we find intriguing prelates, anxious to be on good terms with an unchristian government, seeking to win the favor of prejudiced historians and shallow scientists, proclaiming their own kindliness, and making what Eugène Veuillot cleverly describes as 'furious appeals to moderation,' and all the while revealing the shakiness of their theology; on the other we see men of deep humility and holy lives, learned in the history and the doctrines of the Church, devoted to the Roman See, occasionally, indeed, too ardent in their polemics, yet ever ready to apologize for a hasty word uttered in the heat of battle against a well-meaning but deluded adversary."



The "Midway" Feature of World's Fairs.

The Midway has become a recognized feature of the modern exposition, and it has its proper province. People get tired of inspecting exhibits, and they want recreation. It is quite right that a portion of the grounds should be set apart for amusing shows of various sorts. There is only one essential condition—that everything must be decent. Even secular papers (see e. g., the N. Y. *Evening Post*, Aug. 24th) denounce it as an outrage for the nation or for a city to lend its support to any great enterprise, like the World's Fair at Chicago in 1893 or the Pan-American Exposition at Buffalo this year, and then permit the presentation of spectacles which offend good taste and even public decency.

The Chicago Exposition sinned in this respect, and the managers of the Buffalo Fair have imitated the bad example. Creditable as is the scheme of this great show, and magnificent as is the electrical display every even-

ing, there are some features of the Midway which should never have been permitted—bullfights, for example, even if they be "fakes"; Oriental dances, which are advertised as offensive; slot picture-machines which show by their placards that they should be suppressed. It has been the one blot upon an exposition which otherwise reflected the greatest credit upon those who conceived it, that a few concessionaires on the Midway should have been allowed to offend decent people until criticism has at last forced the authorities to stop what they should never have permitted. If we can not regulate American travellers in Paris, we can at least keep our own great expositions clean throughout for the inspection of foreigners. The promoters of the fairs which are to be held in the early future at Charleston and St. Louis, should take this lesson to heart at the start.

The Situation in China.

Every day brings its fresh "settlement at last" in China, but the impression is deepening among serious men, both in this country and in Europe, that no solid and durable settlement is probable. The simple truth is that the Chinese, from their point of view, have had the best of their set-to with Western civilisation. The foreign troops were not going to withdraw except on certain conditions, but, one by one, those conditions have been abandoned. "Bishop" Graves (Prot. Episc.) of Shanghai expresses in last week's *Churchman* the dissatisfaction of American missionaries on the spot with the way things have gone, and with the outlook, which he thinks cloudy. The punitive expeditions simply left famine and anarchy behind them. In the province of Chi-Li there is now "such a state of misery and confusion" that one who has recently seen it, and who "does not speak carelessly," describes it as simply "hell on earth." There is no real sign, Mr. Graves believes, of an intention by the Chinese government to reform. What it sees clearly now is that the foreigners can be bought off with an indemnity, and once

it gets them out of the country, it will be free to do again as it likes. The "Bishop" thinks the troops ought to stay until they have compelled the establishment of a "good government." The N. Y. *Evening Post* thinks, if they have got such a thing in their knapsacks, most of them would do well to carry it off home with them, where it certainly is in as

much demand as in China. And as their stay in Chinese territory has, on the testimony of missionaries themselves, produced a hell on earth, it would seem to the distant observer that they might as well go and let the Chinese try their hand at governing. They couldn't do worse than the foreign invaders, and if they ruined the land, it would at least be their own.

THE RELIGIOUS WORLD.

...Domestic...

The Eucharistic Congress. The fourth American Eucharistic Congress will be

opened in this city, in St. Francis Xavier's Church, on Monday evening, October 14th. Archbishop Kain will deliver a short address of welcome to the visitors, and Rev. E. J. Shea, pastor of St. Kevin's, will preach.

On Tuesday morning, the 15th, a solemn pontifical mass will be sung either by Cardinal Gibbons or Cardinal Martinelli, both of whom are expected to be present, and Bishop Glen-
non of Kansas City will preach. Mass will be celebrated by some one of the visiting bishops on the 16th and 17th, and the closing exercises will be a solemn procession and benediction of the Blessed Sacrament in the afternoon or evening of October 17th. On Tuesday and Wednesday evenings there will be solemn services in all the churches of the city; a sermon will be preached in each church by some visiting bishop or by some noted preacher among the priests, and benediction with the Blessed Sacrament will be given. The laity may attend all the services in the churches, but they will not be permitted to attend the sessions of the Congress. These will be for the clergy only, and will consist of the reading of papers on subjects connected with the workings of the Priests' Eucharistic League. Discussions will follow the reading of some of the papers and committees will be appointed to consider and report on various subjects committed to them by the Congress.

In connection with the Congress there will

be held in St. Louis University an exposition of Christian art by the Catholic artists of St. Louis. Mr. E. Frei, Temple Bldg., is secretary of the preparatory committee.

The result of this Congress, let us hope, will be a renewed activity in the cause of Christ, by calling more earnestly the attention of the faithful to this great Sacrament, around which centers Catholic devotion, and the drawing together more closely in bonds of charity priests and people.



American-Born Priests Merely, *a titre de curiosité* we reproduce for the West. from one of Father van der Heyden's letters to the *Portland Catholic Sentinel* (Aug. 22nd) a view expressed recently in the American College at Louvain by Bishop Harkins of Providence :

"Young priests of the eastern dioceses to whom places can not be given—for want of vacancies—immediately after ordination should be sent for a few years to the western dioceses, where there is always a dearth of priests, and where American-born priests would be most welcome among the American-born congregations."

Fr. van der Heyden shares this view. He says "the Western communities are more thoroughly American than many Eastern communities; there is a comparatively much larger percentage of American-born citizens in them; and the European-born citizens there generally learned the English language, American ways and customs, during a more

or less long stay in the East—for, as a rule, immigrants from Europe seek first a livelihood in the Eastern States, before they venture on to the Far West. The Americanising process is far under way with them, if not thoroughly accomplished, when they settle down in Oregon, Washington, Idaho, Montana, or some other of the Far-Western States. This being the case, American-born priests are much more welcome among the people of the West than foreign-born; and there is as great a need for the former there as there is a need for foreign-born priests among the colonies of foreign-born citizens in the East and Middle West."



...Foreign...

THE CONGREGATIONS.—

France.

The exodus of religious congregations from France has

begun. The Jesuits, according to the *Vérité Française*, are already beginning to leave their novitiates and scholasticates at Lyon and Laval, the Benedictines their ancient abbeys of Solesmes, St. Maur, Ligugé, and St. Wandrille. The Carthusians, the Trappists, the Franciscans, and the Capuchins are also getting ready to depart. The superior of a religious community of women has been apprized by a college of the ablest lawyers in France that even if she sought for and obtained authorisation under the new law, her congregation would be just as much at the mercy of the authorities as it is at present. Nevertheless, some ten congregations, only one of men, have applied for authority to remain and carry on their work.—L. B.

WHY THE FRENCH CATHOLICS ARE DISUNITED.—Catholics outside of France are at a loss to explain how a country, the vast majority of whose inhabitants profess Catholicism, can allow itself to be ruled by an oligarchy of blatant infidels. Most of the explanations of this standing mystery explain nothing. The nearest approach to a satisfactory explanation is the want of political union among Catholics. But then comes the further question: Why are the French Catholics disunited

in the face of their sworn foes, what prevents them from realizing the necessity of union among themselves? To this question the best answer, in the opinion of the able critic of the second volume of the *Life of Louis Veuillot* in the *N.W. Review* (No. 46), is suggested by Louis and Eugène Veuillot's opposition to the miserable half-measure by which Catholics obtained in 1850 liberty to have colleges of their own. That famous law bound Catholics to follow the curriculum of the University of France. Now this University is generally anti-Catholic and often atheistic and immoral. Therefore, however carefully Catholic teachers apply the antidote to the university virus, there is always enough poison left to weaken the energy of the Catholic body. The grinding monopoly of one teaching university has sterilized Catholic life.



Canada.

THE MANITOBA SCHOOL

QUESTION.—There has been no settlement of the Manitoba school question, as erroneously reported by the daily press.

The School Board of the city of Winnipeg have met the reasonable demands of their Catholic fellow-citizens, based on the constitution of the land and the decision of the Privy Council, the highest tribunal of the realm, with the cynical answer that if they want their share of the school moneys they will have to part with a portion of their devoted teachers and tear to pieces the religious habit that is worn by the other part of these noble educators. We quote from the resolutions of the Board:

That, in order to avoid possible dissatisfaction from any source, and with the view of maintaining the public and national character of the schools, no distinctive dress or religious garb shall be worn by any teacher employed in the public schools.

That, with a view of keeping the present system of appointments uniform, female teachers should be preferred in the selection to be made.

Both Catholic newspapers of the Province, the *Northwest Review* (No. 46) and *Le Manitoba* (No. 40) agree that these conditions are inadmissible.—A. G.

Portugal.

A CENTRE PARTY.—It is stated that the formation of the new Catholic party—"O Centro Nacional"—to which we referred a few weeks ago, is proceeding, in spite of extreme difficulties, in a most satisfactory manner. Diocesan branches of the "Centre" have been formed, or are in course of formation, in the dioceses of Braga, Oporto, and Funchal, and are in close touch with the headquarters of the party in Lisbon. In the capital (writes the correspondent of a German Catholic contemporary) a new paper, *Correio da Tarde*, has been started to champion the cause of the "Centro Nacional." In the larger cities the Catholics are banding themselves together in branch associations, and the older political parties are becoming decidedly uneasy about the elections next October, even in spite of the projected election bill of the "Regeneradores," the party now in power, which, if it becomes law, will make it very difficult, if not impossible, for an opposition candidate to squeeze through without the consent of the government.



Ecuador.

The latest news from Ecuador is that a new concordat has been stipulated between that commonwealth and the Holy See. The new Apostolic Delegate, Msgr. Bavona, has been despatched to personally manage the final arrangements. But a short while ago the government of Alfaro sought to regulate

ecclesiastical affairs all by itself, but laws are ineffective if not founded on custom. Ecuador, as a Catholic country, had no use for the new law. The government might have put the two remaining bishops in prison, but it could not lock up all the clergy and people. Hence the new concordat. Let us hope that it will be the instrument of lasting peace to the much persecuted Church in Ecuador.—J. F. M.



Germany.

It seems to be taken for granted that Abbot Willibrord Benzler, O. S. B., of Maria-Laach, who, as is known, is a persona gratissima at the Imperial Court, will be the new Bishop of Metz. If that comes to pass, the German hierarchy will reckon two abbots in its ranks, Abbot Dominic Willi, a Cistercian, having been elected Bishop of Limburg in 1898.



Spain.

FREEMASONRY.—The Grand Master of Italian Freemasonry, Ernesto Nathan, has addressed to the Spanish Masons a letter of sympathy and approbation, of which we find the text in the *Courrier de Bruxelles* (No. 192). It proves once again that international Freemasonry is at the bottom of the anti-Catholic movement in Spain, and that this movement is treasonable in character.—U. Z.



EDUCATIONAL TOPICS.

Non-Catholic Pupils in Catholic Schools. The Rev. Martin Mahony, of Mendota, Minn., in what appears

to be a hectographic circular letter to the entire Catholic press, of which we have received a copy, emphasizes the duty of the conductors of Catholic schools to respect the liberty of conscience of their non-Catholic pupils, by allowing them to absent themselves from the regulation religious exercises, especially mass. Fr. Mahony quotes a well-known decree of the Propaganda which forbids non-Catholic pupils attending Catholic schools to be obliged to assist at mass or other religious exercises, and commands that they be left to their own discretion. Fr. Mahony declares that it "is impertinent and futile" to invoke against "this law," "any agreement the non-Catholic inmates or their parents and guardians may have given to 'follow the general order of the house,'" because "no agreement is valid against conscience." That seems to us is stretching the matter a bit. If a pupil (or in the case of a minor, his or her parents or guardian) upon entering a Catholic institution and after a careful perusal of the catalog containing "the general order of the house," voluntarily agrees to follow the latter, there can be no question of compulsion.

The reason we mention the matter here at all is to find out from the Rev. Martin Mahony if the decree of the Propaganda safeguarding the liberty of conscience of non-Catholic pupils in our colleges and académies, is really so generally and flagrantly violated as to justify him in sending out an alarming circular on the matter.—A. P.



Education in the Philippines. "The Spanish idea of education," says a Manila correspondent of the N. Y. *Evening Post* (Aug. 24th), "consisted in an ability to read the prayers of the Church, write a little, and figure still less. The schools had been conducted as branches of the Church, and the whole idea was to prevent the natives, except a selected

few, from gaining any adequate education."

Let the reader who does not find the spirit in which Dr. Atkinson et al. are trying to reform education in Manila sufficiently indicated in this lying paragraph, turn his attention to the following extract, from the pen of Dr. Barrows, City Superintendent of Schools, of Manila, incorporated in Dr. Atkinson's annual report to the War Department (our immediate source for the quotation is the *St. Paul Globe*, Aug. 26th):

"The question of religious instruction in the schools has also been settled, and without friction or any loss in the attendance of pupils. Upon receipt of an official copy of act No. 74 of the Philippine Commission, which forbids any religious instruction by the teacher, a comprehensive order was issued forbidding the practice of religious devotions, or their employment as means of punishment, the discontinuance of all teachings of the catechism or religious doctrine, and the removal from the school house of all books containing such matter, and the removal from school rooms of crucifixes, religious emblems, sacred pictures, placards, etc. These orders were in every case immediately and exactly complied with."

We are not surprised, in view of these facts, to learn from the *Evening Post's* Manila correspondent that "already in Mindanao the priests have come out strongly and openly in opposition to the American schools and are endeavoring to keep the children in Church schools which are now being industriously pushed."

We are pleased to learn that "the section in the Education Act permitting religious instruction under certain regulations, is as unsatisfactory to the Church party as it is to all who wish to see the schools free from religious influence."

The section referred to is a piece of "Faribaulting." It will not last long. Half-measures unsatisfactory to both parties concerned never do. The system of secular public schools which is being built up by the American authorities in the Philippine Islands, must be counteracted by Catholic private schools—free schools if possible—if the peo-

ple are to be preserved in their faith. We do not know what Archbishop Chapelle has recommended with regard to the solution of this problem, but we apprehend that it will prove the most difficult problem of all to be solved in those distant island colonies.—A. P.

Sociological Questions

The Malthusian Theory. It is now about a century ago that

Thomas Robert

Malthus first popularized the theory that population has a tendency to multiply faster than subsistence, and that some people must necessarily, therefore, fail to have food unless the race as a whole adopts some measures to prevent the natural increase of its members. "Population," he declared, "increases in a geometrical, food in an arithmetical ratio." Malthus himself did not advocate what is now called Neo-Malthusianism, to-wit, that it is moral and necessary and humane to check the population, especially among the poor, by physical means. The only checks he suggested are the moral checks of abstinence from marriage and sexual intercourse. It would seem, however, that Neo-Malthusianism is a logical sequence of the Malthusian doctrine.

There are two strongly contested views or sets of views upon the subject, but it seems that lately the alleged Malthusian principle as to the tendency to overpopulation is being more and more relinquished, even by liberal economists.

Prof. Julius Wolf, of Breslau, in a recently published article, proves by statistical figures that the productiveness of cultivated land in Belgium, Holland, Germany, France, Austria-Hungary, and Roumania, increased very slowly in the last century, while, on the other hand, various more or less ascertainable causes have led to a reduction in the percentage of births.

The German economist cites statistical figures to prove the decrease in mortality, based on a general average of a thousand individuals over the age of one year. The rate

in Germany, from 1871 to 1880, was 17.3; in Austria, 22.2, in Switzerland, 18.0, in England 16.6, and in France, 19.7. From 1891 to 1895, the rates, for the respective countries, were as follows: Germany, 16.5; Austria, 19.1; Switzerland, 16.2; England, 14.5, and France, 18.8.

At the same time, there has been a corresponding, and, in some cases, rather marked, decrease in the birth-rate. Taking the same average of 1,000, the birth-rate in Germany, from 1871 to 1875, was 39.0; in Austria, 38.5; in Switzerland, 30.3; in England, 34.1, and in France, 25.5. From 1891 to 1895, the figures are as follows: Germany, 36.3; Austria, 37.5; Switzerland, 28.2; England, 29.6, and France, 22.6. The same decline in the birth-rate is reported from the remaining European countries, and also from some non-European countries, especially Australia. In 1861 the Australian birth-rate, per 1,000 people, was 41; in 1881 it had dropped to 36; and in 1899 to 26. This gives a decrease within a period of 38 years, of 40 per cent.

Wolf ends his article with the following deductions:

The theory of Malthus applies only to savages and half-civilized people.

It can not be applied to civilized, or what he calls "matured," nations.

Malthus considered his a natural law. It is not a natural law.

It is a fixed law for people incapable of development, and only a temporary law in the evolution of developing, rising nations.

Now some one ought to find out in how far practical Neo-Malthusianism has coöperated in lowering the birth-rate.—A. P.



The manner in which the press and public have viewed the steel strike, either openly or impliedly condemnatory—says a secular contemporary—should be a warning to union labor leaders that they are going too far in multiplying strikes for "recognition" of themselves and the discharge and tabooing of all workingmen not of their tribe.

With Our Exchanges.

The *Western Watchman* (No. 38) glorifies "the great Catholic astronomer Lyclis Bahe." Who in the world is Lyclis Bahe?



The *True Witness* of Montreal is still wondering who the New York *Sun's* Rome correspondent "Innominato" is. In its edition of Aug. 24th it carefully deduces from his latest letter that he is, 1. not a monk, 2. a Catholic priest.

The identity of "Innominato" has not been a secret to anybody this side of the Northern line since THE REVIEW in 1895 proved him to be the Abbé Boeglin, now of Paris, formerly editor of the defunct *Moniteur de Rome*. Has the *Witness* been slumbering these six years?



Our brilliant friend M. l'Abbé V. A. Huard has removed from Chicoutimi to Québec and assumed editorial charge of *La Semaine Religieuse*, vice M. l'Abbé D. Gosselin, of Charlesbourg, who has realized a long-cherished desire by the transfer of his journal to the Archbishop of Québec.

In his valedictory Rev. Gosselin says that the publication of the *Semaine* for thirteen years was to him a labor of devotion and sacrifice, which is the only reason why it has survived so many similar undertakings. "Experience has shown it to be a fact," he truly remarks, "that what is undertaken with devotion and a spirit of sacrifice, rarely proves ephemeral."

The *Semaine Religieuse de Québec* was founded by the famous Abbé Provancher in 1888 and assumed by Fr. Gosselin four months after its establishment upon the suggestion of the Cardinal-Archbishop. It is a remarkable coincidence that its conduct now falls upon the shoulders of the Abbé Huard, who has kept up Provancher's *Naturaliste Canadien* with such singular ability and success, and whom Provancher himself had intended at the very beginning to associate with him in the editorship of the *Semaine*.

The *Semaine Religieuse* is primarily intended to serve the clergy of the Province as a sort of inter-diocesan chronicle and will therefore hardly afford to the Abbé Huard the opportunity we should like to see him have of demonstrating his exceptional literary qualities; yet he will no doubt find space now and then in the sixteen weekly pages of this journal to prove that he is not only a learned scientist and a faithful historian, but also a brilliant littérateur.

We joyfully hail him as a comrade in arms and wish him power and success.



The Chippewa Falls *Catholic Sentinel* (Aug. 15th) prints some extracts from one of the numerous heretical New Testament apocrypha which go to show—"the irritableness of the Saviour's temper." Our contemporary no doubt expects his subscribers to be edified by reading such rot; but we fear he is mistaken. If he has a little space left on the one or two pages he does not fill with patent plate matter, and finds his supply of "Funnygrams" from the *Evening Wisconsin* exhausted, the editor of the *Sentinel* ought to invest forty cents in a good Catholic book like Blosius' 'Mirror for Monks' and reproduce suitable pages from it in his fearful and wonderful paper.

ARTHUR PREUSS.

EDITORIAL LETTER-BOX.

L. L.—We consider the holding of entertainments, outings, picnics, etc., by Catholic Knights or any other body of Catholics, on days of fasting and abstinence, as improper and not in accord with the spirit in which the Church has set aside these days. If the Knights of St. John want to be leaders in the Federation, they will have to eschew such practices. Readers of THE REVIEW who visit the Pan-American Exposition at Buffalo, will find cheap and pleasant lodging with Mr. Samuel B. Hulbert, a subscriber to THE REVIEW, who can accommodate six persons at his residence No. 16 Dupont Str., ten minutes ride to the Exposition gates. S. S.—The *American Boy* may be "highly praised by several priests," but in our humble opinion it is no paper for Catholic boys. Its tendency is "non-sectarian," after the model of the Y. M. C. A., and its god is the golden calf.

Letters to the Editor.

A Hypnotic Séance.

TO THE EDITOR OF THE REVIEW.—*Sir:*

On Sunday, Aug. 11th, a "Hypnotic Séance" was given by Dr. N. for the benefit of a chapel to be built by the Rev. Th. I have positive information that two little girls and a negro were really hypnotized by the Doctor, who sometimes hypnotizes people for medical purposes. He is not a Catholic but a good and honest physician. Now I would like you to take these questions up in THE REVIEW: 1. Whether and when Hypnotism is permitted? 2. What about a "Hypnotic Séance" for church purposes? S.

* * *

Hypnotism has been treated repeatedly, and at considerable length, in THE REVIEW. In our opinion hypnotic séances for mere curiosity, or for such a purpose as indicated in the above letter, are morally illicit. This opinion is not shared by all Catholic students of the subject, but we believe it is founded on the best authorities.—A. P.



Jannet's 'Les Etats-Unis Contemporains.'

TO THE EDITOR OF THE REVIEW.—*Sir:*

Since such strong efforts are made to revive Americanism, the perusal of M. Claudio Jannet's book 'Les États-Unis Contemporains' (3me édition, 2 vols. in 12°. Chez E. Plon, 10, rue Garancière, Paris, 1877) might be of great service to you if you have not yet read it. The preface to the third edition contains some observations on the American people that are well worth notice, as are also certain remarks of the *Catholic World Magazine* in a review of M. Jannet's work, in February and July 1876. I give a portion of these remarks in French, not having the original English text at hand:

"Cet ouvrage, dans son ensemble, expose la vérité dans sa juste mesure.... Hélas ! il est

impossible de nier que tout exposé soit substantiellement vrai.... Rarement, si jamais, un étranger s'est livré à une étude si conscientieuse de tout ce qui constitue la civilisation américaine."

Now, Mr. Jannet quotes facts without number to disprove the theories of the Americanists on American liberty, the superiority of American civilisation over that of the former Christian nations of Europe, etc. Indeed, he goes much farther in this direction than Mr. Tardivel, whose recent book on 'La Situation Religieuse aux États-Unis' has been so severely criticized. —r.

Montreal, Canada.

* * *

The editor has read M. Jannet's work in the German, revised and greatly enriched translation of Prof. Kämpfe, and, unless he is much mistaken, has repeatedly quoted from it in THE REVIEW. He prints the above communication with the purpose of calling the attention of those unacquainted with 'Les États-Unis Contemporains' to one of the best estimates ever printed of American manners and civilisation.—A. P.

Catholic Federation.

A despatch in The Long Branch Conference, last Friday's papers announced that the meeting called for Aug. 29th at Long Branch, N. Y., for the purpose of preparing the way for a federation of the Catholic societies of the U. S., was duly opened by Bishop McFaul and a temporary organisation effected. The meeting was well attended by delegates from the Eastern and Middle States. It was decided to hold the convention for permanent organisation in Cincinnati, Dec. 10th. Until then Henry Fries, of Erie, Pa., will serve as President; John J. O'Rourke, of Philadelphia, as Secretary; M. P. Mooney, of Cleveland, as Treasurer, and T. J. Coyle, Penn., E. D. Reardon, Ind., J. C. McGuire, N. Y., and L. J. Kaufmann, N. Y., as Executive Board.

Literary Notes.

Two Late Popular Novels. *Mirror* is not what you would call a Catholic critic; but his estimate of popular literature, especially of novels, is on the whole accurate and true. We subjoin a few passages from recent criticisms of his of 'Sister Teresa,' by George Moore, and 'She Stands Alone,' by Mark Ashton, both quite in vogue just now.

'SISTER TERESA.' "Those who have had any experience of the life of religious orders or any acquaintance with members of such orders, can only regard Mr. Moore's work as utterly frivolous and untrue." "When Mr. Moore gets away from his analysis of sensualism and attempts flights into spiritual mysticism he fails hopelessly. His problems are trivial. The struggles of soul he describes are struggles practically about nothing. No one is taken into a Catholic religious order for females that is in such frame of mind as Evelyn Innes. No one is hastened into any of the orders. Instead, the greatest care is taken to make sure that no one shall get in who will not, in all human probability, stay until the bitter end. The orders are conducted with a very strong sense of the variation and mutability of women and the greatest precautions are taken to guard against the development, in any nunnery, of such things as Mr. Moore imagined in the cases of Sister Teresa, Sister Mary John, and Sister Veronica." "It is impossible to find any ulterior spiritual significances in the novel."

'SHE STANDS ALONE.' 'She Stands Alone' is a historical romance by Mark Ashton, dealing with the career of Pontius Pilate's wife, who, it may be remembered, told her lord, when he was about to preside at the trial of the Saviour, that she had been much troubled 'by a dream about that Just Man.'

Editor Reedy calls the story an "elaborated atrocity." "That incident from the Bible," he says, "is all the authentic foundation there

is for the tale, but upon the few lines of Scripture that relate the incident, Mr. Mark Ashton has built up a truly wonderful exhibition of how not to write a historical novel. The tale is crude. It fairly bristles with the trite, conventional novelistic phrases. Its occasional homilies are flatter than dishwater. The color of the time is splashed about as a small boy splatters everything from his first box of paints. Bathos is the author's strong point." "Mr. Ashton's story is spoiled by his parroting of all the old expressions ever found in a story of classic times. His heroine is a cheap imitation of Hypatia and when the author writes about the Saviour the result is always to make the reader want to laugh. The depth of badness of style could not further be plummeted. And yet, I imagine, that the publishers, Messrs. L. C. Page & Co., of Boston, will sell many thousand copies of the book, for, in spite of its annoying commonplaceness of narration, the tale of itself has interest. The book is one of those that catch the money and make record sales. It is one that will make any judge of true literature damn Mark Ashton to the regions beyond which even Marie Corelli could not sink, try she never so hard. It is a thesaurus of phrases that were worn out in novels by Richardson, Fanny Burney, G. P. R. James, and Charles Kingsley. Every expression that a clever writer would avoid is, in this book, just at the place where the practiced writer would throw epileptic fits rather than perpetrate it."



Katholischer Katechismus von J. Deharbe, S.J.
German and English. Pustet & Co., New York and Cincinnati. 1901. Price 35 cts. per copy, \$2.50 per dozen.

The Third Plenary Council of Baltimore demands that in the German parochial schools of this country the catechism be taught not only in the German, but also in the English language—a wise and timely provision. Pustet's Deharbe is too well known to need recommendation from us. We are glad to see it published in an English-German edition. The text appears on opposite pages and the typographical appearance is neat.—J. W.

—The first almanac for 1902 to reach us is Pustet's good old-fashioned 'Regensburger Marienkalender,' now in its thirty-seventh year, and as full of solid meat as ever. Among other interesting papers it contains a sketch of the German Roman Catholic Centralverein of North America, from the pen of its President, Mr. Nicholas Gonner.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley. \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clet, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts. Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net, \$3.

Stonyhurst. Its past history and life in the present. By Revs. Geo. Gruggen, S. J., and Jos. Keating, S. J. Net, \$2.

Spiritual Letters of the Ven. Francis Mary Paul Libermann; First Superior-General of the Congr. of the Holy Ghost. Vol. I. \$2.

Beyond These Voices. A Novel by Mrs. Edgerton. Net, \$1.35.

REPOSITORY OF IMPORTANT CONTEMPORARY DOCUMENTS.

THE BISHOP OF BELLEVILLE
ON THE KNIGHTS OF
COLUMBUS.

We print the subjoined document because it has been the occasion of much unfavorable comment, though not one of the papers which indulged in this comment knew what the Bishop of Belleville had said or done or written.

The letter, addressed to the pastors of East St. Louis, reads :

Rev. Dear Father :—Last December we directed a circular to the clergy of the Diocese requesting them not to allow the formation of new organisations. Since various Catholic organisations were established in the Diocese it would be a detriment to the Catholic cause to split the Catholic forces still more. True to this principle we refused to give our approval to several new organisations, desiring to get a foot-hold in this Diocese. Thus we refused to grant permission for the foundation of a Council of the Catholic Knights of Columbus, when called upon by a committee desirous of obtaining the episcopal sanction. In spite of this, the work of soliciting members has been going on in East St. Louis and Belleville, and the formal organisation of the Council is to take place at East St. Louis to-morrow, Sunday afternoon. Now we appeal to the pastors to persuade their people not to join said organisation. There can be no doubt but that the greater part of the men intending to join the Council of the Knights of Columbus have been induced to hand in their application, not knowing that the Council was to be organised in spite of the opposition of the Bishop of the Diocese. Please make the contents of this letter known to your people at all masses to-morrow and add such other remarks as may seem fit for the occasion.

Yours truly,

† JOHN JANSSEN,

Bishop of Belleville.

NOTES AND REMARKS.

If I chronicle here the conversion, on last Monday, from Paganism to Christianity, of Mr. Alfred Joseph Preuss, aged two days, it is in the fond parental hope that my friends will make a memento for the sprightly youngster and his good mother, and that he may some day step into his father's place and edit *THE REVIEW*—Deo volente the *daily REVIEW*—with greater ability and success, if not with a more intense devotion to the cause of Catholic truth.—A. P.

In our obituary notice of Bishop Moore (No. 19, p. 299) we referred to "the anti-German Gilmour memorial to the Propaganda." A highly esteemed friend of ours in Cleveland claims that no such memorial exists. He also says he knew the late Bishop Gilmour intimately from 1877 until his death, and "in all those years never saw sign or shadow of any anti-German spirit in him or his actions." "He was always just and fair towards the Germans in his Diocese."

What led us to speak—inaccurately, we confess—of an "anti-German Gilmour memorial to the Propaganda," was, first, the hearty endorsement, by Bishop Gilmour, under date of Dec. 26th, 1886, of the anti-German Ireland-Keane memorial to that S. Congregation (the text of both documents may be found in the pamphlet 'Relatio de Quaestione Germanica in Statibus Foederatis a Rev. P. M. Abbelen, Sac. Milw. Conscripta, a Rmo. et Illmo. M. Heiss, Archiep. Milwauk. Approbata,' etc.); secondly, the fact, still vivid in our memory, that it was Msgr. Gilmour who, through the *Catholic Universe*, gave out a false version of the decree of the Propaganda of June 8th, 1887, "De paroecis pro fidelibus diversae linguae in eodem territorio degentibus."

So, really, while there was no "anti-German Gilmour memorial," there are documents and facts apt to lead an impartial outsider to think that Bishop Gilmour was, in a measure, "anti-German."

So much for our own justification against

the insinuation that we blindly repeated what our esteemed Cleveland correspondent terms "the oft-repeated charge against the late Bishop Gilmour." If the charge be indeed false, our repetition of it was neither blind nor malicious.—A. P.



While the English are taking the lead in the exploration of ancient Crete, the Germans are now showing the chief energy in opening the archeological treasures of the further East of Asia Minor and Babylonia, where French and English led the way. Perhaps the German concession for the Baghdad Railway has led to the despatch of several important expeditions, of which one under Dr. R. Koldewey is now engaged in opening the mounds of Babylon itself.



Ours is a ridiculously Laodicean age. To be neither hot nor cold, but innocuously luke-warm, to have few convictions, and to deal with those we have in a wordly-shrewd spirit of compromise, that is the attitude that would seem best to describe our most pronounced mental characteristic.—*Providence Visitor*, No. 45.



You do not uplift the poor factory girl or the workingman by amusing them or teaching them literature or the habits of educated people, unless you go below this surface work and put into their souls a great living purpose which will leaven their thoughts and actions, and help them to bear their squalor and misery. Here we find the cause of the failure of these modern efforts at reform which leave out religion. They are unlighted lamps.—Rebecca H. Davis in the *Independent*, No. 2750.



The American Catholics have a defense association which..... follows up all lies or slanders and immediately corrects them. It is a wise use of the press.—*Independent*, No. 2750.

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